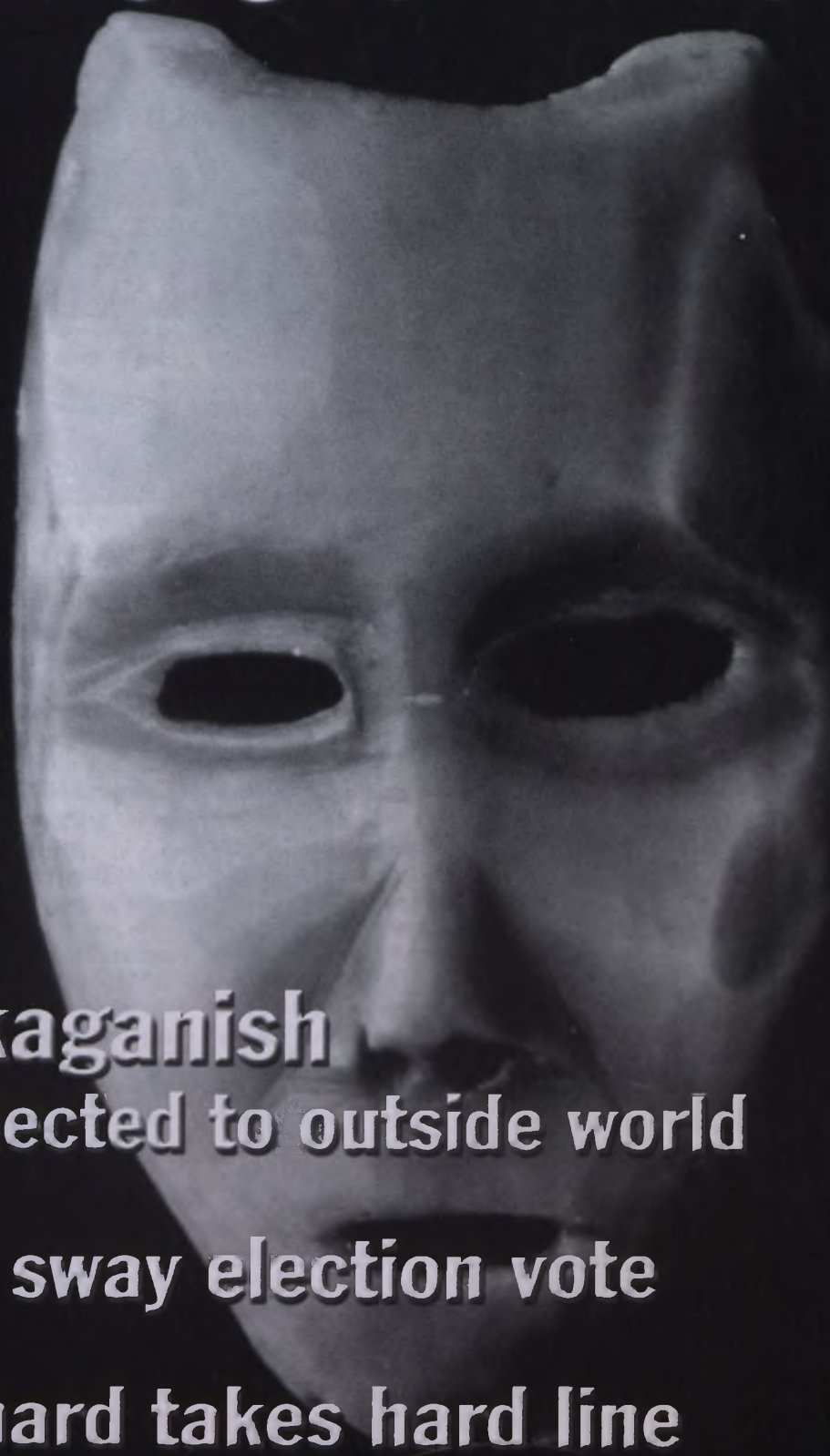


Volume 8, No. 2 • December 15, 2000

# Nation



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**Crees sway election vote**

**Bouchard takes hard line**

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## It's THAT TIME OF YEAR AGAIN



Well, it's that time of year again, we've finished *the Nation's* 7th birthday celebration (in dog year's... 49). I think we're getting a little older because we didn't announce it to any fanfare. 'Tis the season for celebrating and don't we know it, but let's try to play it safe. Please remind your friends and relatives to never drink and drive. The opportunities for problems are limitless and you endanger more than yourself if you do.

I know that young people are extremely more susceptible to peer pressure to engage in risky driving behaviors. It is that risk-taking and sensation-seeking that may lead them to drink and drive. I think we all know that some of this is peer related behavior. But while your peers can increase the risks of young drivers, they can also play an important role in lessening those risks.

People are aware of the designated driver idea. Adults use it and young people should use it also. Having someone who isn't drinking can help out in situations other than driving if there are problems. Usually the designated driver is an informal arrangement, where the group chooses someone, or has him or her volunteer. A lot of areas like this solution because it's easy to do, everyone likes it and it reinforces behavior against drinking and driving. Some new groups have been created and this is something that could be done locally. "Students Against Driving Drunk" (SADD), Teens Against Drunk Driving (TADD) and Ontario Students Against Impaired Driving (OSAID) have been in existence and are active in high schools and in the community, making people aware of the problem and encouraging other teens not to drive after drinking. It's good to see teens helping other teens in this fashion. If there are groups out there, I would be interested in hearing from you.

by Will Nicholls

In recent years, there has been a growing sense that parents can play an important role in the education/training of their teenage drivers. They are also seen as a potential source of intervention in the drinking and driving by teens and there has been a move toward developing appropriate materials and tactics. Perhaps the best-known "tool" in this area is the so-called "Contract for Life." This is a formal agreement signed by parents and teens whereby the teen agrees to call for a ride if they or their friends have been drinking and don't have a safe way home. The parent also agrees to provide a ride regardless of where or when - no questions asked, at least until the next day. This certainly makes sense.

Parents, the police and concerned citizens can also play a role in controlling opportunities for youth to drink and drive in their community. This could involve implementing procedures to discourage or prevent "bush" parties and providing alternatives to drinking in social situations and events involving teens.

Now I don't want people to think that I am just targeting the youth. It's true that they are at the highest risk but, I wish to add that all I have said can apply to people of all ages.

I would like to see a wife and husband "Contract for Life."

An "Operation Red Nose" program in the communities, where sober people would volunteer their time to drive home people who celebrated too much, would be beneficial to all as well as the nicest Christmas gift a volunteer could give a community.

It's a great time of year during the holiday season. Be with your families and drive carefully no matter what.

Merry Christmas and a Happy New Year to all from us here at *the Nation*.

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## ON THE COVER

Ivory Maskette 500-1 B.C.

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## Let the games begin

Ahhh, tourney time in Val d'Or again, good old VD will be swinging this year due to new talent from the baby boomer babies, fresh new talent galore. Them baby boomers all out cheering for their favourite son or daughter as they take on Eeyou's finest broom ballers and hockey nuts on the twin ices deep in the heart of the valley of gold. What a rush. This year's tourney includes a woman's hockey exhibition game during the opening night. Yahoo, keep it up gals, need more of this kinda action, I say.

Speaking of girls, I remember the good old glory days when I used to be one of the best coaches for the broomball team back home. I clearly remember when the captain walked in and asked me very nicely to be the coach for the upcoming first annual tournament in Amos. I look at the clock, hmmmm, 16:45.

"Sure, why not," I answer, trying to keep my excitement meter at a minimal. "When?" I ask.

"Right now," she answers. "You can drive us and we'll sleep on the way down and you can sleep when we get there. You'll have your own room. Just show up for practice at 3:30 in the afternoon and the first game at 10:30 at night. You don't have to worry about food. Everything's taken care of."

At four o'clock in the morning we crept in from the north, trying not to wake the sleepy town of Matagami, and checked into a room. I thought I was to drive the girls down, but instead drove the hockey team, who wanted to sit it out in a room instead of in the cramped suburban stuffed to the hilt with hockey gear and cranky hockey players while waiting for the gas station to open at seven.

A quiet knock at the door and somehow, magically, a case of beer materialized. Oh, oh, I think to myself, should have gone on to Paradise Lodge instead. Oh well, it's another two hours and I'm kinda tired, get some rest, and besides, it's cold. Two hours later, things get rowdy and it's time to head off. At Amos, we head off to the hotel, where our rooms were booked months in advance.

"I'm sorry, there are no rooms available," chirps the hotel receptionist. "But, but, but, they're supposed to be here, it was all done," I stammer.

"Look we've got money, see," growls the captain of the famous Hunters. Nope, couldn't get those damn rooms, no matter how hard we tried. We discovered later that a famous hockey player took up the entire floor.

Utterly depressed, we headed towards the arena, which seemed to be bustling with activity. Say man, we got no rooms,

we explained to our Algonquin brothers. No problem, says our new friend. You can stay at Pikogan. We went to the village where families promptly offered their homes to us and mattresses were brought over by the dozen.

The men can stay in this house and the women can stay there, we were told. I was too tired and excited. It was already near noon and mental and physical fatigue was taking its toll on me. I'll stay up and sleep after practice, I think to myself. Come practice, I feel confident as I watch our tired team throw themselves around the rink. That's the spirit, I think. Ok time to go home and sleep.

"Say Man. Long time no see. Where you been?" hollers a good chum from school days. "Have a beer, see I got lots of tickets," he waves a three foot long temptation of beer tickets in my face. Yeah, sure, why not just a few. Then I'll be able to sleep easier.

At five thirty, totally shit faced, I caught the eye of a lovely lady. I sidled up to her and leaned on the wall with my arm and deepened my voice, "Say, what's you..." At that precise moment, I got hit by a rebounding puck square on the forehead. I don't remember much and in any certain order after that, but I do remember throwing people around looking for that darn puck, totally freaked out from pain. Sadly, the lovely lady never ever talked to me again.

I remember knocking a friend all the way down from the top floor of the arena by whacking him too hard on the back when I greeted him. He was balancing two beers and his crutches, wearing a large cast on his leg. I run down the stairs and he grumbles, adjusting his glasses, miraculously still hanging on to his face.

"You owe me two beer," he shouts. This happened later that evening. Come game time around ten thirty, a good friend caught up with me and told me that the girls were waiting in the locker room. Already? I work my way down to the locker room area and open the door. Say, who are these fine ladies. I was greeted with a barrage of broom ball sticks and helmets. Get out, they scream, trying to hide while changing. I did some artful dodging, checking out the competition.

I staggered over to the other locker room and was met with looks of concern and horror. Are you Ok, they ask me. Yeah yeah yeah, I'm ok...

"Speech! Give us a speech, coach," the team cheers.

I hold my arm up with a half hearted clenched fist in the air and yell out, "Girls, We're gonna WIN!" That's the last thing I remember before hitting the floor.

Needless to say, I got fired after thirty hours of committed coaching. Things have changed since then, and the tournaments are now slick and well organized, but I never did get asked to coach again.

GO HUNTERS!!!

the Nation

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# Nation



## Crees favour Liberals 18-1

Crees and Inuit favoured the Liberals 10-to-1 over the Bloc Québécois in the Nov. 27 election, according to federal voting records.

The Cree vote was even more one-sided, favouring Liberal MP Guy St-Julien by a whopping 18-to-1 margin.

The numbers were decisive in putting St-Julien over the top and into a new term as the representative of the sprawling Abitibi-Baie James-Nunavik riding.

Crees gave St-Julien 2,026 votes, while the Inuit parked another 2,074 in his column -- for a total of 4,100.

That was more than enough to help St-Julien retake the seat.

In total, he got 18,198 votes in the riding, for a comfortable 2,631-vote margin over second-place François Lemieux of the Bloc.

The Bloc got only 114 votes in the Cree communities. Eighty-five percent of Cree community votes went to St-Julien, compared to just 4.8 percent to the Bloc.

The Cree voting muscle was far from being fully flexed in the election.

Cree voter turnout was just 35 percent, with 2,379 ballots cast out of 6,792 eligible voters.

The Inuit turnout was 56.4 percent, matching the riding average of 56.7 percent.

Across Canada, there was a record low turnout of 62.8 percent.

Other election results:

- St-Julien got 22.5 percent of his 18,198 votes in the Cree and Inuit communities. The Bloc got only 2.5 percent of its vote in those communities.

- The other major parties barely registered in the Cree vote, with 3.5 percent for the Alliance, 3 percent to the NDP and the 2.3 percent to the Conservatives.

- Cree support for the Bloc ranged from a high of 8 percent of the vote in Nemaska to a low of 3.7 percent in Wemindji.

- Cree voter turnout ranged from a low of 20 percent in Whapmagoostui to 31 percent in Chisasibi, 36 percent in Mistissini and a high of 47 percent in Wemindji and Waskaganish.

- The percentage of spoiled ballots ranged from 8 percent in Wemindji to 0 percent in Nemaska. -BY ALEX ROSLIN



## PREMIER POORLY BRIEFED AT CREE SUMMIT

Quebec Premier Lucien Bouchard seemed poorly briefed and misinformed at a key summit with Crees Nov. 23.

The summit was held as Crees and Quebec face a serious deadlock over forestry and other disputed issues.

But Bouchard didn't seem to know what was going on. "Bouchard wasn't informed about what was really going on," said Waswanipi Chief Paul Gull.

"We were led to believe he had good knowledge of the file, but that was not the case," said one of the Cree negotiators. "He wasn't showing any leadership in the Cree file."

At one point, Cree officials were surprised when Bouchard started talking about a sweeping new offer to the Crees.

"He seemed to think the Crees had already seen the offer," said one Grand Council official. But they hadn't.

Embarrassed, the Quebec side showed the Crees the offer for the first time. It included \$70 million to settle outstanding claims from the James Bay and Northern Quebec Agreement.

That's a long way off from the Cree estimate that the outstanding claims are worth about \$2 billion.

"We're not even talking about the same ballpark," said the official.

Cree leaders left the meeting pessimistic about arriving at a deal. If the talks fail, Crees will accelerate a forestry lawsuit already before the courts.

At the summit, Bouchard seemed to take a hard line on Cree concerns. But in the end, the two sides agreed to give negotiations two more weeks.

"It doesn't look too good. There was nothing new on forestry (offered by Quebec)," said Bill Namagoose, executive director of the Grand Council of the Crees.

"It didn't go very well," agreed Gull, who attended the meeting along with Grand Chief Ted Moses and Mistissini Chief Kenny Loon.

"I don't know what's going to happen. I don't know if we're going to have a forestry agreement," said Gull.

But things started looking up a little last week. The Quebec cabinet met to discuss improving the government's offer to the Crees on forestry.

There was even talk that the cabinet might back down on a major sticking point in the negotiations -- the Cree demand that any forestry deal be enshrined in the James Bay and Northern Quebec Agreement.

Already, the negotiations have gone well beyond the Sept. 30 deadline both parties set for themselves last summer to come up with an agreement on forestry.

Gull also said there was another setback at the summit: Bouchard took an axe to Quebec's offer of \$132 million in funds for community projects under the so-called MOU agreement; now, Quebec is offering only \$50 million.

After the meeting, Quebec officials said they were opposed to enshrining any deal with the Crees on forestry in the James Bay Agreement.

This would give it the force of a treaty and the protection of the constitution, which means a future provincial government can't tamper with the deal.

Without such protection,  
continued on page 9

by Alex Roslin



## Clarification

A story in *The Nation* on November 17 reported that Serge Watso, a board member of the Native Friendship Centre of Montreal, had been at one time employed as a drug-squad officer in the RCMP. In fact, Mr. Watso was never a member of the narcotics division of the RCMP.

## Thank you

### Letter to *The Nation*:

To the Community of Moose Factory, The Weeneebayko General Hospital's 50th birthday was a special occasion for me. I was born at this hospital in December 1950. In Cree society, your place of birth is your own special place on Mother Earth. Mine is Moose Factory Island.

Born amidst a TB epidemic and my mother a patient at the time, the hospital staff must have done everything right because half a century later, I'm there to help celebrate the 50th birthday of the establishment.



A special "Thank You" to the hospital and its staff, the community and the people and all who helped make the event possible. Successful undertakings don't just happen; it requires people working together. We will think of you and remember your thoughtfulness.

Thank you for the gifts and your hospitality.

Charlie Pepabino and Parents

## Road a "disgrace"

### Letter to *The Nation*:

I think you bit off more than you can chew. Once again winter is here and the Route du Nord is a disgrace from the Troilus turn-off to Albanel.

So travelers drive with caution and beware.

From a concerned citizen

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## SCHOOL COMMITTEE SECONDS AUDIT CALL

The newly elected school committee in Whapmagoostui is calling on the Cree School Board to conduct a forensic audit of the community's school.

They are asking for a full review of all aspects of school operations, including teaching, administration and maintenance.

The formal request was made in a letter to Gordon Blackned, director-general of the school board.

"Either there is nothing wrong and the people involved should be vindicated, or if there is something wrong, we should make sure the same mistakes don't continue," said Rev. Tom Martin, chair of the school committee.

The committee is made up of parents, and is supposed to advise the school on education and administrative matters.

Blackned and the school's officials were unavailable for comment.

Martin said an audit would clear the air in the community, where questions are circulating about how the Badabin Eeyou School is run.

Martin, who is the minister in the community's St. Edmund Anglican Church, has two children aged 13 and 15 who have attended the school most of their lives.

"Let's cut through the nonsense and give our kids the best possible education," said Martin.

The school committee's decision came a month ago, following two community meetings at which problems at the school were discussed.

A five-page document sum-

marizing the concerns came out of the meetings. It also called for an audit, listing numerous problems with everything from students' safety, to alleged misuse of funds, lack of a student council, excessive class sizes, missing teachers and dirty school grounds.

Martin praised school officials for fixing many of the problems. He said the school committee recently held its first meeting with teachers in nine years — another positive development.

"But some items are still in progress. You don't change things immediately," he added.

"I think we can make our school superior. If every school did that, the whole system would go up."

Lisa Petagumskum, another school committee member, has two kids at the school, aged 8 and 12.

She agreed that many of the problems have been dealt with "to some extent." But she said more work needs to be done.

"We were concerned with the quality of education," said Petagumskum, who is leaving the committee because she has taken a job in Chisasibi.

Commenting on the need for an audit, she said: "As a parent I feel every effort should be made to find out if there was misallocation of funds or equipment.

"If (the claims are) unfounded, at least we made an effort to find out."

But Petagumskum is optimistic:

"I think everybody's committed to working together."

by Alex Roslin

## Global warming means skinnier polar bears

This fall, polar bears gathered on the western shores of the Hudson Bay, waiting for sea ice that once again would free them from land, allowing them to hunt seals.

This timeless tableau on treeless salt marshes is changing. The "Lords of the Arctic," North America's largest land carnivores, are 10 percent thinner and have 10 percent fewer cubs than they did 20 years ago, reports the New York Times in a recent in-depth feature story.

The culprit, scientists and residents here said, is climate change. Today, on average, ice melts off the Hudson Bay three weeks earlier than 25 years ago. That means three weeks less each year for the polar bears to capture and gorge on seal pups.

And so the bay's 1,200 polar bears, the world's southernmost polar bear population, are fast becoming worldwide symbols of climate change, the Times reported.

In mid-November, protesters in The Hague dressed in sad-faced polar bear costumes and staged "die-ins" at opening sessions of negotiations over the Kyoto Protocol, a three-year-old international treaty intended to cut greenhouse gases.

By all indicators, ice in the western Hudson Bay is breaking up earlier as temperatures rise. "The trend for earlier breakup is really important for polar bears, because the spring is when polar bears store most of their energy," says one researcher at the Canadian Wildlife Service.

Since 1950, temperatures here have risen by half a degree Fahrenheit every decade. Scientists project temperatures will rise by 4 to 11 degrees this century. That means within 30 years this sub-Arctic treeless tundra region could shift to New England-style temperate leafy forest. "One of the forecasts is that we will eventually lose ice in the Hudson Bay," said the wildlife researcher. "If that happens, we may lose bears in the bay."

## Inuit say warming affects hunting, animals

While governments and scientists still debate climate change, the Inuit people on Banks Island in northern Canada are

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## Briefs

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pointing to signs that the world is getting warmer.

The evidence is in the land and ice that surrounds them, they said in a recent report in the Associated Press.

The permafrost is thawing, there are fewer seals and polar bears to hunt because of thinning sea-ice, and warmer weather has brought more mosquitos that stay longer. In the fall, it's freezing up later and later every year.

"We can't read the weather like we used to," said Rosemarie Kuptana, a past president of the Inuit Tapirisat of Canada who now lives in Sachs Harbour.

Kuptana and her neighbours -- trappers, hunters and subsistence fishermen -- say a warming trend is changing their lives. The Inuits' experiences -- recorded in interviews by researchers during four visits to the island last year -- are the focus of a study being presented last month at a climate conference in the Netherlands.

There has been growing evidence of an Arctic thawing, from receding glaciers in Alaska to reports of an accelerated melting of Greenland's ice sheet.

Computer models indicate that if the earth is warming, the amount of warming likely would be greatest in the higher latitudes such as the Arctic region.

In Sachs Harbour, residents say autumn freezes now occur a month later than they once did and spring thaws come later. The winters are not as cold as they once were.

One community member said there was a time when it was not unusual for temperatures to reach well below minus-40 degrees Fahrenheit; now such temperatures are rare.

Species of animals and birds that once never came to the island can now be seen regularly: birds such as robins and barn swallows, as well as salmon and herring.

There are more beetles and sand flies and mosquitoes are staying longer in the summer months. "The permafrost is melting at an alarming rate," said Kuptana.

She described foundations of homes cracking and shifting. She also said she is worried that the community itself may one day slide into the Beaufort Sea because of moving mud that once stayed frozen solid.

Inuit hunters say a thinning of the sea ice



has made it more difficult to harvest seals and hunt polar bears because both have now migrated farther away.

In the AP report, Kuptana said the thinner ice and thawing land have made it more difficult and dangerous for hunters and trappers to move about.

"What's scary is the uncertainty," she told the wire service. "We don't know when to travel on the ice and our food sources are getting farther and farther away."

## Feds move to "update" Indian Act

Indian Affairs is trying once again to change the 134-year-old Indian Act.

Federal Indian Affairs Minister Robert Nault plans to introduce legislation to "update" the Indian Act soon.

His department is now working on what will be called the Modern Governance Act, and says it will consult First Nations.

"It's either going to be part of the Indian Act, or it will be a stand-alone piece of legislation," Nault told Southam News in an interview earlier this month.

Last time the Liberals tried to change the Indian Act, they had to back down due to fierce protests from First Nations, who said they weren't properly consulted.

Nault said Indian Act is outdated and is continually being challenged in the courts because it does not comply with the Charter of Rights and Freedoms.

He said the legislation will be sweeping. He wants to set out conflict-of-interest rules and make administration of funds "so transparent that bands could post their

financial dealings and administrative salaries on the internet," according to the Southam report.

The law would also "help enhance Indian self-government by increasing the power of First Nations to develop their own bylaws."

Nault also wants to allow communities to vote out band officials who are seen as paying themselves too high a salary.

The idea, said Nault, is that better band governance would strengthen First Nations economies, and in turn improve social problems in the communities.

Nault said he wants to get a "consensus" from First Nations "that this is the right way to go," before introducing any bill into the House of Commons.

## Summit

continued from page 5

"it could be terminated at the whim of the government," said Namagoose.

But Edith Rocher, spokeswoman for the Quebec Native Affairs Secretariat, said the government hasn't closed the door on the idea.

"The negotiations are continuing intensively. There is no closed door," she said.

Rocher refused to confirm that the government is going back on how much it will offer under the "MOU," or memorandum of understanding.

But she did say the government is trying to re-negotiate the amounts promised. "Quebec has limited financial means. We want to look at the programs," she said.

"It's still in negotiations."



# THE WATER IS OURS



Sarita Ahooja (centre) and friends in Bolivia

When a large U.S. corporation privatized water supplies in Bolivia and tripled water prices, the country's 90-percent indigenous population exploded into action. The "water war" was the beginning of a new movement for indigenous autonomy.

By Sarita Ahooja

From the heights of the mountain called Alto Cochabamba you can see over the entire city of Cochabamba in the subtropical central region of Bolivia.

The inhabitants of this South American city have become famous for their "Water War." The conflict saw them and the many surrounding indigenous Quechua farmer communities successfully challenge big business takeover of local water systems.

As I stood among community members, it wasn't difficult to imagine the streets below filled with angry protestors. I could picture the road blockades that had shut down the region and paralyzed the country several times earlier this year.

Local community leader Don Rogelio turns to me and explains, "We have always had control over our water systems. We still live according to our traditional practices and 'the water is ours, damn it!'" he says, repeating the slogan that had led the protests.

The struggle against the privatization of natural resources is nothing new for indigenous peoples across the continent, who have seen their lands stolen, plundered and "industrialized" since colonial times. It continues unabated, as multinational companies look to exploit "untapped" markets. In Bolivia, water is the present target and First Peoples are leading the fight against it.



## Water is life and life is not for sale

Below the neighbourhood water tank, the discussion among community members moves from Quechua to Spanish. They talk about the work brigades that are rebuilding rotten water pipelines. A public worker arrives to check the water level. The water is low -- but spirits are high. Don Rogelio says, "People are proud. Everyone is participating in local water committees and assemblies to solve the problem."

In 1995, under pressure from the World Bank to "restructure" the economy, the Bolivian government passed a law to reform all water systems. Under the new water resource law, a tax was imposed on water extraction.

This legal manoeuvre paved the way to moneymaking ventures. In late 1999, public water facilities in the city of Cochabamba were sold off to one of the world's leading companies in water commercialization -- San Francisco-based Bechtel Enterprises and its British-Spanish partners. (Yes, that's the same Bechtel that was involved in the James Bay hydro-electric project.)

A bylaw was passed obliging the entire region to hook up to Bechtel's pipelines. Company shares were divvied out to local politicians. Another monopoly was consolidated; once again the people were disenfranchised.

In the countryside, access and control over water are vital to many communities that have their own irrigation co-operatives for farming. Out of a population of 8 million, 90 percent of Bolivians are First Peoples. Most eke out a living as subsistence farmers or cash-crop migrant workers.

The two main peoples are the Quechua (30 percent of the population) and the Aymara (25 percent). They mainly inhabit the Andean highlands in western Bolivia and span into the central area where Cochabamba is located in a fertile region rich in fruits and vegetables.

The eastern tropical regions of Amazon jungle are home to many groups. The major

linguistic group are the Guarani (5 percent of the population). A small black population, descendents from the colonial slave trade, lives in an area near the Amazon jungle.

For several years, the indigenous organization called the Federation of Irrigation Cooperatives (La Federación de Regantes) has actively opposed the confiscation of their water systems by the state. The federation, which represents over 10,000 communities in the Cochabamban region, says the new water legislation violates First Peoples ancestral jurisdiction recognized by international law and threatens indigenous autonomy.

The communities also protested the environmental destruction caused by international companies coming into the area to drill for new water supplies to service urban areas. Community wells were drying up and the earth was collapsing.

From the rural communities the alarm over water quickly spread to city neighbourhoods. Most poor neighbourhoods (typically indigenous people who come to the city to find work) get water only sporadically, twice a day or as little as twice a week. Some neighbourhoods don't get any city service at all; people there are forced to buy barreled water

from street-vendors. On the other hand, wealthy neighborhoods can rely on a 24-hour water supply.

The sale of the city's water system to Bechtel & Co. brought a whopping 300-percent hike in rates for the same service. Especially amazing was that Bechtel paid a minuscule \$20,000 U.S. for the water system. Meanwhile, the contract guaranteed the company \$25 to 45 million in compensation for profit loss in case of termination!

A Quechua woman active in Alto Cochabamba's water committee said, "People said, 'How long are we going to let them get away with this?'... Everyone knew that the government and the multinationals wanted to take our water from us. But it's ours."

But the governing elite and their financial backers didn't expect the immense resistance that would explode into widespread uprisings. The protests, which continue today, put Bolivia in the international spotlight.

A strong alliance between rural indigenous people and city residents gave birth to a grassroots Coordinating Committee for the Defense of Life and Water (La Coordinadora). The group represents indigenous organizations, neighbourhood citizens' groups, trade

*continued on page 13*



March for autonomy of indigenous needs near university



# MESSAGE TO ALL FIREARM OWNERS

# 1

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Due to heavy demand, the \$10 fee for a Possession-Only Licence will remain in effect until December 31, 2000.

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unions, environmental groups and students' associations.

La Coordinadora launched into action at the beginning of this year with a successful four-day general strike. The action shut down Cochabamba and surrounding rural areas in January. Angry protestors occupied the streets, blocked off highways and invaded the city's central plaza with popular assemblies. The government was forced to the negotiating table. But subsequent talks between La Coordinadora's spokespeople and government representatives broke down, and La Coordinadora announced a popular mobilization for February 4.

As I listened to the story, a young man in the group proudly announced to me, "La Coordinadora raises the voice of the people to defend our rights and our wishes." It was clear that La Coordinadora is widely respected.

On the way to Alto Cochabamba, the taxi driver was chatting with my companion, Oscar Olivera, a spokesperson for La Coordinadora and a trade unionist.

"I was playing soccer with my son on the blockaded streets when we got news that people needed food. We went to the big commercial supermarket and started taking out food to give to people," said the taxi driver, as both men reminisced about the complete shutdown of the region that had made food scarce.

Everywhere I visited in the city of Cochabamba, people identified with La Coordinadora. The recognition it commands is not only based on the results of successful protest actions, but is due to the grassroots democratic process it embodies.

Its inclusive horizontal structure works through consultations with the people and finding consensus, a process directly influenced by indigenous culture.

"The backbone of La Coordinadora is the Federation of Irrigation Cooperatives of the Quechua communities," explained Oscar Olivera, the La Coordinadora spokesperson.

"The Aymara-Quechua culture is rooted in deliberation and discussion. So the conditions for everyone to participate in the decision-making process and the action are important. We continue to build on this as neighbourhood assemblies meet to deal with local problems and needs."

The success of the Water War is tightly linked to the Aymara-Quechua struggle for self-determination, which has grown into a national movement over the last two decades. Until recently, the Left has dominated most of Latin America's resistance movements in this century. But this dominance has now given

## A different concept of power

Historically, the Aymara and Quechua have been organized and militant since colonial domination first took root in the Andean region. During the 1780s, the two peoples fought under the command of anti-colonialist warriors Tupac Katari and the well-known indigenous woman leader T'alla Bartolina Sisa.

By the 1930s, landless indigenous people were enslaved on large plantations and in dangerous tin mines; they continued the struggle under the motto "the land belongs to those who work it."



Mallku and wife from Callamartca take part in the Oxfam milk project

way to a strong assertion of First Peoples' cultural identity and communal power.

The indigenous movement offers an alternative way to organize, challenging the very existence of the state system. La Coordinadora effectively merged the ideas of the indigenous self-determination movement with popular outcry against water privatization.

In so doing, it tapped into a long history of indigenous resistance that goes back hundreds of years.

A revolution in 1952 forced the state to adopt measures to quell popular rebellion. The government gave indigenous people citizenship, the right to vote, the right to education and passed a land reform that handed them back some plantation lands. The state also created labour and peasant unions, which were used to organize and control the majority of the population.

Today, well-organized actions and coordinated campaigns have strengthened the political leverage of the First Peoples to confront

continued on page 15



# IBDO

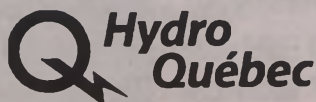
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the state on issues of indigenous rights and self-determination. Although there are differences over how to achieve self-determination, the strength of the movement lies in the indigenous cultural concept of power and authority.

A person of authority in Aymara and Quechua cultures is called a Mallku, translated as "condor." A community leader explained to me that a Mallku "serves his people at his own expense. . . . There are obligations one must fulfil, different tasks that you perform when you lend yourself to the community. You're not living off the people like politicians of the state."

Community authorities are chosen based on a rotating system, earning their way through a series of community duties. If community members are not satisfied with the performance of the individual, the person relinquishes their tasks.

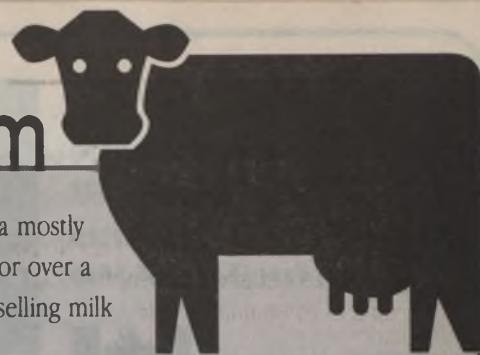
The Water War made an important link between First Peoples' struggles and Bolivians who fight against injustices. La Coordinadora drew from past lessons and adopted strategies used in the struggle for territorial recognition.

One of the highlights of this struggle was the 1990 March of the Century for Territory and Dignity. This march brought together the Highland and Amazonian peoples in a massive march for the first time in Bolivian history.

The action made First Nations demands visible to Bolivian society as they marched from all corners of the country to descend on the seat of parliament in La Paz. Mass mobilizations, hunger strikes and roadblocks were useful pressure tactics to bring the government to the bargaining table and put First Peoples' demands on the political agenda.

One of the main demands is rebuilding the traditional territorial organization of the Aymara and Quechua peoples. The territory of Bolivia used to go by the name of Qullasuyu in the language of the indigenous peoples. Several associated communities made up a regional unit called an Ayllu; several ayllus

# Milk capitalism



The 120 families that make up Callamarca mostly farm, cultivating potatoes, beans and grains. For over a decade, community members also have been selling milk to a state company in order to make a living.

But that changed when the company was bought by a Peruvian division of Nestle. Nestle will no longer buy their milk unless community members increase the quantity of production, and follow new quality regulations. The community also has to get some expensive new equipment – a milking station and cooling tank.

The people of Callamarca are now forced to come to terms with the demands of a profit-intensive and competitive market.

To help with the transition, 30 families turned to a Bolivian non-governmental organization (NGO) financed by Oxfam-Quebec.

The NGO offers educational workshops to improve milk production and reinforce women's participation. The NGO assists the community in fulfilling the requirements imposed by Nestle in a way that "respects and strengthens" their cultural autonomy. But there are still problems. Community leader Sallu Juan Quichora said lots of people are getting turned down when they for loans.

"Most people didn't enter the credit program because they don't have the documents required; a lot of people are rejected. People loose confidence (in the program) and we don't get financial help," he said.

"The milk producers are discouraged – the cost is too much. Maybe we won't succeed in milk production."

And those who do succeed in getting loans are worried about getting caught in an endless cycle of debt.

Secundino Mamani is a 17 year-old whose family owns four cows. He gets up at 4:30 a.m. every morning to milk the cows, which produce 10 litres a day. His mother used to produce two litres of milk a day.

It means more money for Secundino's family, but they are still having a hard time financing the new milking station. "This year we failed. We might have to sell our cows," he said.

As one Oxfam worker said, "If one wants to play the game of capitalism you have to play it right."

Some indigenous leaders warn that self-government will be jeopardized if traditional communal economic bonds are replaced by market capitalism.

"The excesses of modern and developed society are leading us toward the total destruction of our planet. The market dictates our lives," said Felipe Quispe, a well-known leader of the Aymara indigenous people.

"Other people continue to decide the destiny of the First Peoples – like those who tell us to get development credits in order to buy technology and commercialize for international markets. And because the technical and administrative assistance is done by professionals who identify and sympathize with our cause, many are influenced in believing it is the only way we can progress."

--by Sarita Ahooja

continued on page 17



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May the Creator bless you all throughout the new year.

Have a safe Merry Christmas and a Happy New Year!

**From the Whapmagoostui First Nation**





made up a Marka; and several markas constituted the suyu.

Aymara and Quechua land used to cover parts of Bolivia, Peru, Ecuador, Chile and Argentina.

## The Water War

When indigenous resistance culminated in the Water War this year, the Bolivian government reacted harshly.

On February 4, President Banzer sent more than 1,000 army and police officials to "protect the public" from the violence of so-called "fringe" protestors. Banzer was well-known as an ex-general in Bolivia's brutal military dictatorship during the 1970s.

The demonstration was declared illegal, but thousands of people defiantly marched toward police lines, rocks in hand. They were

ensuing months. La Coordinadora was spurred to declare an indefinite blockade and general strike on April 4 that would later be famously dubbed the "Water War." The protestors wanted the multinationals out and were determined to succeed.

In the city of Cochabamba, people bought supplies to prepare for the days ahead. People in the countryside tried to finish harvesting crops. Road blockades went up everywhere and the streets of Cochabamba filled with protestors once again.

"We set up the barricades and sat chatting all day long," a Quechua woman remembers. "At night others would come to relieve us. Women would weave and men would play soccer. The soldiers just looked at us. I think they were scared."

The blockades were also a place for assemblies. People would gather to define

Many street kids participated as well. They called themselves Water Warriors and formed an alliance with university students to defend themselves against the onslaught of tear gas and bullets with home-made slingshots.

"We organized quickly without really knowing how to, but some old men gave us advice," said one Water Warrior. "You see, a lot of kids feel like they are failures already at 11 or 12 years old when they start working, shining shoes or whatever. The future of Bolivia are the youth, but there are more youth on the streets than in the university."

On the third day of the shutdown, efforts for negotiations were used as a trick to trap spokespeople for La Coordinadora, who were arrested and sent to a remote prison in the jungle. A state of emergency was declared that resulted in the restriction of movement, freedom of association and freedom of the press, banning of gatherings of three or more people, and searches of homes without warrant.

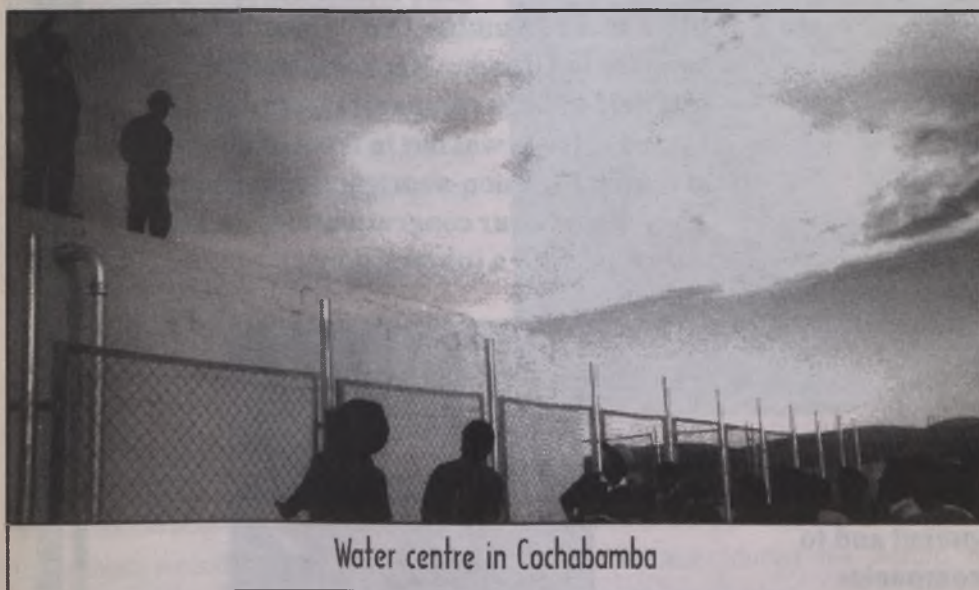
Outrage grew and protests multiplied as solidarity actions broke out in five of Bolivia's nine provinces, all demanding that the President resign.

In the capital of La Paz, low-ranking policemen went on a hunger strike for increased wages while students took to the streets. Elsewhere, rural teachers went on strike, major peasant organizations blocked highways throughout Bolivia and thousands of coca-growers mobilized into action.

"Solidarity was rekindled. People you didn't know were bringing you food. Pharmacies were open to hand out bicarbonate so you wouldn't cry (from tear gas)," said the Quechua woman.

The violent clashes between state security forces and protestors left seven dead, 88 wounded and 42 imprisoned. In an Aymara area called Achacachi, two soldiers and a captain were among the dead. The government siege lasted 11 days.

A settlement was then reached on April



Water centre in Cochabamba

met with tear gas and rubber bullet attacks. More than 175 protesters were injured and two youths blinded.

Government officials, reluctant to break the contract with Bechtel, tried to avoid a settlement. In the end, the protests forced the Bolivian government to promise lower water prices, change the water law and review the contract with Bechtel.

But there was a lack of concrete results in

action plans and announce updates on events throughout the region.

Everyone quickly points out the inclusiveness of the protests. The action involved men and women, the old and young, wage-earners and homeless – but it was mainly led by women and the youth. "People began to organize amongst themselves, taking the lead and instigating the mobilization," the Quechua woman says.

continued on page 19



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24



December 15, 2000



10, more than three months after mobilizations had first begun. The government agreed to return the water system to public hands and change legislation to protect local control over water.

A committee with representatives from the municipal government, water facility and La Coordinadora was set up to discuss future plans for a cooperative managed by neighborhood assemblies.

But the protestors' vision goes beyond this, says La Coordinadora's spokesperson Oscar Olivera. "People are saying, 'So the multinational corporation is going? That doesn't change our living conditions. If we want social justice, we have to take things into our own hands.' We're talking about other ways to construct our lives," he says.

In a country where 70 percent of the population lives in conditions of extreme poverty, people continue to build their vision of a society rooted in reciprocity and direct democracy.

As I sat with a couple of Water Warriors, I realized how their life had changed dramatically in the last few months. They went from getting by on the streets to taking to the streets.

These kids who had once shined shoes were now discussing the layout for a new project – a mural newspaper that would provide information to local water committees with updates and reports from the entire region. They were working side by side with university students and neighbourhood water committee members around a table, just as they had organized together during the protests.

One Water Warrior stressed that the goal of the mural newspaper is that it be accessible to everyone. "It has to be convenient for people to read, posted where they are doing their daily routines – waiting for the bus or in the local clinic," he said.

But faced with a government held hostage by international bankers and investors, the Water Warriors are forced to suspend their project to participate in the massive



La Paz indigenous festival

mobilizations that shut down seven of the nine provinces during the months of September and October.

The Water War set in motion a new kind of solidarity and lay the groundwork for coordinated protest actions, emphasizing "unity in diversity." Teachers, trade unions, transport workers and national indigenous organizations initiated open-ended general strikes that were reinforced by widespread highway blockades. Important public and economic sites were occupied, such as gas and oil fields, air-

ports, central plazas and streets.

For more than three weeks, the country was completely paralyzed. Airlifts brought in supplies to areas that experienced complete food shortages. Big companies like Coca-Cola suspended operations for fear of becoming the target of protests, while some businesses urged a military solution.

More than 20,000 army and police forces were deployed to clear highways and disperse protestors. Many were detained, 100 were wounded and 11 died from live bullets. Protestors perfected their actions as bike messengers traveled from one site to the next, passing on reports from those who kept a watch on military deployments. People hid, only to return hours later and rebuild the roadblocks that had been cleared by the army.

A Bolivian friend living in La Paz writes to me, "The Aymara and Quechua made us see that they are a majority in this country and that they produce the food. Beyond their economic demands, there was a strong sense of victory that underscored the strengthening of a national resistance against a racist state. The memory of past Aymara rebellions flourished."

The resistance continues as government officials stall and attempt to negotiate individual deals while protestors wait to see results. But Bolivians can no longer deny or avoid the process of a people determined to be the subjects of their own destiny. After the Water War, Bolivia will never be the same.



This is the fifth of our seven-part series on First Nations peoples in Latin America. Montreal filmmaker Mary Ellen Davis is the project coordinator of this special series of stories.

Produced with the support of the Government of Canada through the Canadian International Development Agency (CIDA).



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# Community Spirit Soars as Waskaganish Road Opens



by Will Nicholls

It was six in the morning on Tuesday December 5<sup>th</sup> when my alarm woke me up. I was hitching a ride with the Grand Chief Dr. Ted Moses to go to Waskaganish via Val d'Or. We would be stopping to pick up newly re-elected Member of Parliament Guy St. Julien and a couple of media people from TQS.

Before we even left Montreal the pilots were telling us that Waskaganish might not be possible as there was a storm front coming in.

Moses with a grin said to try anyway and we were off. In Val d'Or it was good news as the ceiling was expected to stay at around 1000 feet. Landing in Waskaganish we were warmly greeted by Chief Robert Weistche and his wife Sherri, who immediately took us out to the road opening ceremony. I could already hear the pride and satisfaction in Weistche's voice as he talked about the road. You could tell that it meant something to him.

But when we arrived at the site you could really tell that it meant a lot to the community. I had a chance to see what was dubbed as Waskaganish's first traffic jam. Because of the cars and trucks lining both sides of the road we had to stop about a kilometer from the place where the ceremony would take place. Walking along, we were warmly greeted by Eeyouch, who would come up to us for hugs and handshakes. There was a feeling of warmth and community spirit in the air. The weather had cleared up a little for us and there was only a light snowfall happening, creating an almost magical look.

The Master of Ceremonies, Charles Hester, got on top of the final mounds of earth to be cleared and called on Sydney Georgekish to make the opening prayer.

Next up was Chief Weistche welcoming everyone to the ceremony amidst cheering and clapping. Weistche talked about the time and energy that it took to make the road happen. "Twenty-five years after the signing of the James Bay Agreement, we will finally be connected to the world,"

said Weistche. He talked about the opportunities the road would be able to provide for the Waskaganish people. "We'll be able to visit friends and relatives, to shop down south and to have lower prices in our own stores because of cheaper transportation costs, to see Canada or simply to take a drive somewhere," he said. Weistche also added that with the road comes responsibility, "to our people, our community, our loved ones and to the Cree Nation as a whole," he said, telling people to drive responsibly.

He thanked the truck drivers, heavy equipment operators, slashers and everyone who made the road possible. He thanked the former Chief Billy Diamond for all his hard work, adding that Diamond would be the first person to drive across the road. He thanked the project manager Martin Derosiers, road coordinator Steve Diamond, Nooskan, Cree Construction and the others who were involved in the road. Weistche ended with asking everyone to drive carefully.

A moment of silence was observed in the memory of both: James Weistche and Jason Diamond. The kilometer 28 tragedy was still echoing in the hearts of Waskaganish residents. Everyone shared in the loss of the community members. There was a feeling of respect, pain, support and the beginning of healing in the crowd. A burden shared in this manner by a community shows how close everyone is to each other. There is love and strength in that.

Deputy Chief Simeon Trapper blessed the road after. M.C. Charles Hester told the gathering that Grand Chief Dr. Ted Moses was on hand to talk. A warm round of applause started as Moses climbed the mound of dirt. Moses said he was happy to attend a historic moment for Waskaganish. He offered his congratulations to the people and to those who had worked on the project on a "job well done," and thanked MP Guy St. Julien for his commitment to seeing the road finished, and the Liberals for the funding. He said a 25-year-old promise was finally being fulfilled and that the road brought the Waskaganish people closer to the other Cree communities. Moses said he was proud that the people "built this road for themselves." He was talking about the fact that



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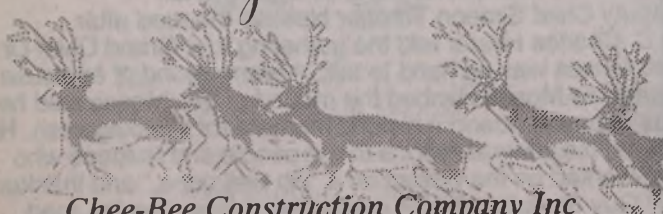


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*Best wishes for  
Peace and Joy  
this Holiday Season*

*Merry Christmas*



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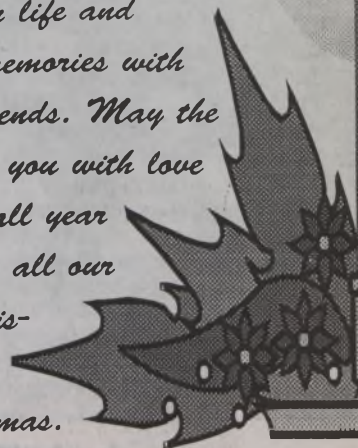
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**Eastmain Band Council**

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*The holiday season is a time  
when we give thanks for our  
good fortune in life and  
share happy memories with  
family and friends. May the  
creator inspire you with love  
and kindness all year  
long. We wish all our  
brothers and sis-  
ters a very  
Merry Christmas.*



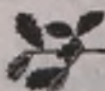
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sincerest greetings for a  
Joyous Christmas to the  
Cree Nation of Eeyou Estchee.*



**Merry Christmas**





the community did the project management and decided on where and how to build it. The road would bring many opportunities said Moses but warned "it will also create problems for those who have their lands along the road," because of the increase of sports hunters and fishermen. "There may be losses of equipment or other things left in the camps near the road," he said. It is a fact of life that other Cree communities have complained about in the past. Moses would like to see the role of the tallyman management system extend to those hunters coming into the Cree territory.

Moses said that historically the people of Waskaganish "used to be the center of communications for Nemaska, Waswanipi, Mistissini, Neoskweskan and Nitchigan." Rupert's House, the old name for Waskaganish, was the first trading post of the Hudsons Bay Company said Moses adding that legend had the inland Crees joined to



the Coastal Crees through Waskaganish river.

Moses said the road would bring other Crees and tourists to Waskaganish and that the road would create opportunities for local businesses and help the community to grow. "Let us try to make this road a benefit to all who use it," he ended.

Moses was stopped before leaving by Santa Claus bearing a gift from Waskaganish. It was a pair of beautifully crafted Moose Hide gloves with a goose embroidered on each one. Pleased, Moses remarked to me after that they felt like the softest gloves he ever had on.

Guy St, Julien got up next and thanked the Crees for voting for him. He said he too was pleased to see the opening of the road and that it was the realization of hard work on everyone's part. He

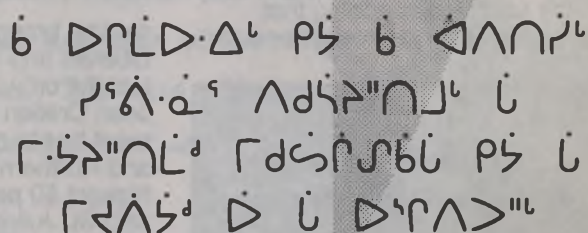
said he brought the well wishes of the Liberals and congratulations. St. Julien told the crowd that he talks to his boss Jean Cretien and says that the government has to respect the James Bay and Northern Quebec Agreement. "I tell him not 50 per cent but 100 per cent," said St. Julien to heavy cheering from the Crees gathered there. Santa handed him a gift after also. It was another pair of moose hide gloves. St. Julien told us that it was the first pair he had ever received and he loved them. I noticed him after, offering his old gloves to an Elder who didn't have any. It was a nice gesture and unseen to others who were around at the time. I didn't feel that this was something done for political reasons given that. Soon it was time and the bulldozers were being started up. They quickly demolished the mounds of dirt and the road was ready. The road crews lined up and shook hands as they congratulated each other. "Teamwork, teamwork," was their rallying cry as spectators clapped and cheered. It was a

proud moment for everyone. I felt honored to be there and said to myself that getting up so early is worth the effort to be a part of something like this. It is a moment that becomes a part of you and something that you know is part of the heart and soul of a community. Billy Diamond was the first to drive through and you could see the happiness on his face.

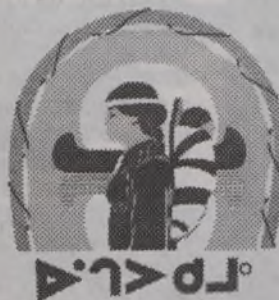
Then we walked through the first real traffic jam in Waskaganish history as people got into their cars, trucks and vans to leave or go to Waskaganish. Remember that kilometer of vehicles I talked about in the beginning, well there were some on the other side of the mounds of dirt. "Looks like Montreal during rush hour," we all joked. Back at the airport we were looking at wicked winds and the increasing blizzard that was coming in. We managed to make it out before it hit full force. I couldn't help but feel the Creator and the land gave Waskaganish a break, a moment in the sun as it were, to see this happen.







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*Very best wishes  
to all for a  
happy holiday and  
a Merry Christmas*

◆... ነ ርዕሰግረጽ ነ ርዕሰግረጽ ...◆



# Native Youth Exploited on Canada's Mean Streets

Activism changed Cherry Kingsley's life for the better and now she wants other aboriginal youth like her to see how it can change their lives, too.

Kingsley, 30, is a tireless advocate for the rights of children and youth who are exploited daily by Canada's sex trade. For those youth, Kingsley says, the sex trade isn't a lifestyle choice—it's child abuse.

And Kingsley should know because she was forced into street prostitution when she was 14 by a couple who befriended the lonely girl, then a legal ward of Alberta's youth protection services.

Kingsley, a member of the Shushwap Nation of Alkali Lake, B.C., was one of many aboriginal youth who, in some Canadian communities, make up more than 90 per cent of the visible sex trade in areas where the total aboriginal population is less than 10 per cent. According to a 1996 report by the Manitoba Youth and Child Secretariat, roughly more than 2000 aboriginal youth are exploited commercially by the sex trade in Manitoba alone.

It's a gray, drizzly October Sunday in Montreal, where Kingsley has traveled from her home in Toronto to lead a workshop at an aboriginal wellness gathering hosted by the Native Women's Shelter of Montreal. The workshop was part of Kingsley's ongoing work with Save the Children Canada.

Earlier this year, with the assistance of Save the Children and a \$100,000 grant from the federal government's Secretary of State for Children and Youth, Kingsley started the National Aboriginal Consultation Project. For six months, Kingsley traveled to 22 communities across Canada and met with aboriginal youth aged 11 to 24 who'd been commercially exploited by the sex trade. The final report entitled *Sacred Lives* was released yesterday in Ottawa.

Its release marks yet another achievement for Kingsley who in her 12 years of advocacy work has: helped found three youth-in-care networks in the early 1990s, two at the provincial level in Alberta and B.C., respectively, and one at the national level; organized the first international summit for sexually exploited youth in 1998, and recently won a Governor General's award for her work.

As twilight falls in Montreal, and the gathering is winding down in the conference rooms of the downtown hotel where it was held, Kingsley is curled up in her hotel room, chain smoking cigarettes and preparing to tell her story once again.

"I was born in Hamilton, Ont., but I grew up most of

By Allison Blackduck



Cherry Kingsley and Melanie Mark

the time until I was 14 in Calgary.

"I grew up in a really violent and abusive home—there was a lot of neglect and alcoholism, fighting.

"My sister was sexually abused from the time she was very young and my step-dad used to beat me up all the time, he locked me in closets sometimes for like 16 hours at a time . . . [or he'd lock] me down in the basement with no food or water or blankets or lights on," Kingsley says in a manner like many other people who've been through the youth protection system—chronologically and without much emotion. It's a necessary skill that's acquired when one must repeatedly tell of horrific events to social workers and mental health specialists.

Nevertheless, she continues telling her story in her raspy voice. Occasionally, a slight expression of pain flickers across her pretty, delicate features as she talks of seeking help from neighbors, the police and her teachers, all of whom ignored her pleas and left Kingsley feeling more alone and isolated. By the time she was 10, Kingsley learned not to talk about it with outside authorities because it only brought on more beatings and abuse from her mother and stepfather.

Instead, she and her sister ran away together.

"That's when I was put into care because we'd walked down these railroad tracks for a couple of days and the RCMP found us.

"We still had bruises and welts from the backs of our necks to the backs of our knees and at that point it had already been three days, so they apprehended us."

Kingsley was ward of the state for eight years, during which she had 20 different placements in foster homes,






The Crees  
of the Waskaganish  
First Nation

*Merry Christmas &  
Best Wishes, in the  
New Year from  
all of us at the  
Waskaganish Band.*



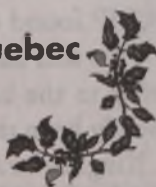
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*Merry Christmas  
Happy Year 2001*

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happy holidays season.  
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and shelters. The experience, she recalls, was shameful and embarrassing.

"I knew I was native, but I didn't know what that meant, so [I just felt] really disconnected from everything and really embarrassed and ashamed that everybody at school knew I was a welfare kid or the neighborhood knew 'that's the group home or the foster home and those are the welfare kids or those are the troubled kids or the bad kids.'

"I hated my life."

Her lack of self-esteem made her an ideal target for a young couple who at first, it seemed to Kingsley, cared about her sincerely and wanted to help her get out of a situation she found intolerable. She was 13 when she met them, and a year later, the couple asked her if she wanted to move to Vancouver with them. They promised her that she could start her life over, go to school, or do whatever she wanted to do. Kingsley jumped at the chance, yet within hours of arriving in Vancouver from Calgary, she knew she'd been lied to.

The couple forced her to work as a prostitute on the streets of Vancouver and turn all of her earnings over to them. Some days, Kingsley remembers, she worked 18-hour shifts during which she'd have eight to 10 clients, yet not have even enough money in her pocket to buy a cup of coffee. And there were beatings, too, at the hands of the man who'd brought her to Vancouver, her clients, and relentless harassment from strangers who saw Kingsley as nothing more than a pathetic street-walker.

Kingsley sought solace in drugs, and was a cocaine and heroin addict by age 15. However, something in her remained strong and when she was 18 and working in Calgary, a social worker invited her to a meeting where Kingsley could meet other youth in protective custody. That meeting inspired her and laid the groundwork for a series of self-help networks for youth living in care.

But Kingsley was still active in her addiction and stayed in the sex trade until she was 22 to pay for her drugs. Kingsley can't pinpoint the exact time she knew she had to leave the sex trade or die as a result of it. However, she says it all fell together after she'd been violently raped by a bad date who held a gun to her head, and her drug use had caused three heart attacks. It was around that time, Kingsley recalls, that she realized she wanted to live and help others like her get out the abusive cycle.

Kingsley's good friend and fellow activist Senator Landon

Pearson marvels at Kingsley's resilience. The two women first met in 1994 at a United Nations conference held in Victoria, and began working together in 1996.

"She's a great example of somebody who triumphed in spite of hardship," Pearson says, "What force preserved her when she could have easily closed up? It's probably her capacity to reach out."

It's that capacity which helps Kingsley in her work today. She hopes her report *Sacred Lives* will bring aboriginal youth together and help them get involved in finding solutions for their common problems. Rather than have a group of specialists and experts dictate what should be done, Kingsley's report recommends aboriginal youth meet with aboriginal organizations, service agencies and government departments at a series of national and regional round tables. From there, the youth and their respective communities can design, implement and monitor programs developed by the youth to address their needs. Ultimately, Kingsley predicts, the round tables and the various youth-driven programs will build a national youth network from which a national awareness campaign can be run.

Kingsley believes her work is a form of social justice, a theme inspired by a 17-year-old girl she met in Labrador while compiling information for her report earlier this year.

"[She] had been assaulted and not only were the police and the courts hostile, but the community was hostile, too."

"This is a community that has one of the highest suicide rates in the world. She wrote a poem that said, 'Do I die or try to live long enough to see justice?'"

"It just really broke my heart that a child would ask that and all the while the community is wringing their hands saying 'we don't understand why there's such a high suicide rate,' and there she is saying it so clearly, so articulately, and so bravely."

"The thing is even if she decides to live, do you really believe she's going to see justice? What is justice? The papers and the right-wing politicians would have us believe that justice is punishment . . . [but] maybe justice is that children can eat, and sleep somewhere, and have the basic necessities of life [like] caring and protection."

"If our children ask us if they should die or live long enough to see justice, that is not a reflection of that child, it's a reflection of us because we, as communities, are letting our children be bought and sold for sex."

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
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# Ancient Arctic Culture Comes to Life at the McCord

by Brian Zelnicker



Ivory maskette (1700 B.C.)

On a cold gray Montreal afternoon, there seem to be quite a few of those now, I was lucky enough to be dispatched by a certain editor to cover the latest show at the McCord Museum. *Lost Visions, Forgotten Dreams - Life and Art of an Ancient Arctic People* is a traveling exhibition, produced by the Canadian Museum of Civilization. The exhibit covers some 5000 years of human cultural development in the Arctic region, beginning with a people archaeologists have identified as the Palaeo-Eskimos and continuing through the era of Dorset (Tunit as they are called by the Inuit) culture, which is thought to have gradually disappeared between A.D. 1200 and 1500. The exhibit is divided into two main sections: *Magic Animals, Magic Weapons*, which features carvings of bears and falcons, decorated harpoon heads, and representations of spirit guides; and *The Realm of the Shaman*, in which masks, wands, fertility figures and other objects thought to be tools of the Shaman are displayed.

The work and thought that went into this exhibit is evident from the moment you enter. The gallery space has been transformed into a world of sensory delights. No, I wasn't drinking at the time. Upon entering the gallery one is greeted by a

large-scale reproduction of a soapstone cliff laden with carvings of human-like faces. So convincing is the display that, like an idiot, I had to touch it to make sure it wasn't real. As I wandered through the gallery, I found myself slipping into a sort of trance-like state. Dramatic, soft lighting helped to create an intimate atmosphere. Hidden speakers, cached strategically throughout the two rooms that house the show, provide a meditative, sometimes haunting soundtrack of seal cries, drumming, and instrumental music. The overall mood created by the use of sound and light lend the exhibit a tone of reverence well suited for the precious artifacts on display, which include a variety of ancient tools, weapons, masks, drums, petroglyphs, arrowheads, and carvings.

The carvings are truly the stars of this show. The first one you encounter is the Tyara maskette, featured on this issue's cover, a small ivory mask that was excavated from a 2,000 year old village at the Tyara site, on the south shore of Hudson Strait. Tiny, intricate Dorset sculptures are strikingly displayed in glass cases, some with magnifying glasses lined up on individual pieces to reveal detailed work that tired eyes would have trouble making out. Some of the diminutive carvings are rewarded with cases of their own, making them appear that much more precious. Another area features excavated carved bone disks, usually with eight or sixteen divisions carved into them. These disks are thought to have been celestial or cosmological symbols and provided the inspiration for the layout of the whole exhibit.



Ivory bear (ca. A.D. 1000)

On a much larger scale, the exhibit features three-dimensional recreations of archaeological dig sites that blend into imposing, blown-up to wall size, photos of the dramatic northern landscapes in which the excavation work was done. The displays help one to visualize the connection between objects in a museum and their point of origin.

The exhibit also makes good use of photographs, paintings, model reconstructions and Video installations to help give a more rounded impression of the ways and cultural achievements of ancestral Arctic communities.

*"The Tunit made our country habitable. They built the lines of boulder cairns which guide caribou to the river-crossings where they can be ambushed by hunters, and they furnished the rivers with fish-weirs."*

-Netsilik Inuit, 1923

All in all, the exhibit does a fine job of not simply putting artifacts out there for people to gawk at and think 'wow, that's really old', but of connecting these ancient treasures to the people who made them, the culture that surrounded them, and the environment in which it all took place.

*Lost Visions, Forgotten Dreams - Life and Art of an Ancient Arctic People* continues until May 6, 2001. The Museum also informs that they'll be presenting a series of community activities that include Inuit syllabic writing workshops, and throat singing demonstrations.



Ivory flying bear with skeletal markings (A.D. 0-500)



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prosperous 2001.*



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*In the spirit of good will and friendship,  
the staff and council of the Cree Nation  
of Wemindji would like to wish a  
Merry Christmas and a prosperous New Year  
to all the Cree communities.*



## IN THE SPIRIT OF GOOD WILL

BY XAVIER KATAQUAPIT

There is a lot of attention being paid these days to our First Nations communities and nearby traditional hunting and trapping areas. The fact is that most of the big mining and forestry companies are looking at these lands to make a profit. Many of our First Nations communities are situated in or close to places that have a lot of potential regarding forest and mineral resources.

The bad news is that we, as First Nations people, have been left out of the picture for a very long time. Very few of our people have worked in the forestry or mining areas although the actions of these big companies have had an impact on our way of life. Most of our work in the past has had to do with education and government funded opportunities on our communities. It has been very difficult for our people to find employment in remote First Nations communities.

The good news is that partnerships and meaningful agreements are increasingly being developed between First Nations communities and mining and forestry companies. These companies are realizing that it is well worth the effort to forge meaningful relationships with First Nations communities. It is good to see our people benefit from jobs and development happening in and around our communities.

I think a lot of people don't realize we have been a forgotten people through the actions of former governments. Our people were forced to give up their nomadic lifestyle of gathering food and living off the land. We were driven into small units of land where it was difficult to maintain our lifestyle and impossible to find employment. In the later stages of this arrangement we became more or less wards of the government and that has further demoralized our people. Many children throughout the last several decades were taken from their parents and their homes to attend residential schools and we have suffered much from this policy. Somehow we have managed to survive and to thrive although many of us are wounded.

It is gratifying to see new partnerships that allow us as First Nations people to benefit from the harvesting of natural resources in our areas. The future looks bright with the promise of employment in these ventures that are developing on or near our traditional lands. Today we have a strong leadership that fights for our rights. We have a leadership that is well educated, intelligent and dedicated to our people.

People like Grand Chief Lawrence Martin of Mushegowuk Council, Grand Chief Stan Beardy of Nishnawbe-Aski Nation, Shawn Batise of Wabun Tribal Council, Bentley Cheechoo of Matawa First Nations Management, Regional Vice Chief Charles Fox of the Chiefs of Ontario and Grand Chief Matthew Coon Come of the Assembly of First Nations are all committed to putting our people to work and providing a better life for them.

The federal and provincial governments must continue to support partnership initiatives with the funding of groups like Mamo-Wichi-Hetiwin Employment and Training in my area, so that our people can be trained and educated for opportunities that arise out of these partnerships and agreements.

Perhaps non-Native people wonder sometimes why we protest and why we are making such a racket about issues that deal with our lands. If everyone just took a moment to think about it I am sure they would realize it is only fair that First Nations people are finally being provided an opportunity to benefit from development in their own backyards. I am hopeful, as many of our leaders are, that this new trend of good will and fair sharing continues. We all need the opportunity to make a living, to provide for our families and to feel good about ourselves.





# LES MINES INMET

The management of the Troilus Division *would* like to thank their employees for their efforts in the success of the Troilus Division and the Cree Nation as well. a wonderful holiday season and prosperous New Year.

## HAPPY HOLIDAYS



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the New Year!*

## Béric Sport

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*Merry Christmas*

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*Happy New Year 2001*

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*On behalf of the members of  
the Cree First Nation of  
Waswanipi, we wish to extend  
the warmest of wishes for a  
happy, healthy and safe  
holiday season to all.*



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## CLASSIFIEDS

### 101 Birthdays

I would like to wish my dearest sister Celina Wapachee a Happy Birthday! It's nice to have a sister that is fun to be with and just to be there for each other when we need a listening ear or shoulder to lean on... Hope you have a blast during the holidays and always... Friend & Sister: Brenda-Rose W. Jolly (Merry Christmas and Happy New Year) Birthday Greetings going out to Abel Petawabano on December 09/00. There is no better time than your birthday to send these wishes to you. Hope it has a lot of joyful surprises, even more than you're wishing for. You're definitely one of the good guys. I'm sorry that I could not be there to celebrate with you. May your days be filled with happiness and may all your dreams come true. So have a fantastic real happy birthday, a great year and many more and Merry Christmas!!! Love Always, Nancy.

A heartfelt Birthday & Christmas Greetings going out to a very special Mom, Winnie Blacksmith, on December 09/00. Mom, there are so many moments when you should know... how much you matter to us, and how much we thank you for your unconditional Love and for being such a wonderful mother. In times in our life, whether we are near or far, please remember, Mom, that we could never ask for another mother. There are so many words we could say to you to let you know how much you mean to us, but really the two most important feelings we want you to know is that we thank you for all your love and we love you with all our Hearts. So we are sending you warmth, joy, and love cause you are the best Mom we've ever had. Happy Birthday Mom and Merry Christmas!!! With all our love, your Girls.

I would like to wish a happy birthday to my husband, Joseph. He will be celebrating his birthday on December 29/00. I thank the Lord for blessing me with a wonderful, caring, understanding and loving husband. Once again, happy birthday and many more to come. Love always, your wife, Celina.

To: Julianne Nicole Macleod. You've always been special to me niece, from my very first memories of you that are kept precious in my heart, having you for a

niece has always been one of the favorite things in my life. Happy 6th Birthday on December 17th/00. Love always, your auntie/friend Celina.

Happy 1st birthday to a special little girl, Mikayla Rose, she was celebrating her first birthday on December 6/00 and also we would like to wish a happy birthday to John. He was celebrating his birthday on December 1 /00. Happy birthday and many more to come, we love you and God bless you, Love always, Celina & Joseph.

I would like to send a Birthday wish to a loving, caring, understanding Mother, Mary Petawabano, on December 23rd, 2000. Thank-you for being who you are and all the things you have done for us. I just wanted you to know that we love you with all our hearts and I hope you know how much I appreciate you, how much I admire the kind of Mom you are... you're a wonderful Mom. No one will ever take your place for such a won-

derful Mom like you. Merry Christmas and Happy New Year. Love always, your daughter & your grand-daughter, Lorraine & Abigail

I would like to wish Leona Trapper a Happy Birthday on December 6, 2000. Hope you enjoyed your 4th birthday! Love Always, mom Lynda.

Happy Belated Birthday to a special friend of mine, Mrs. Josephine J. Sutherland on December 4. My friend, I wish you all the best and I want to take this time to let you know that you are one of my special friends. Enjoy this Christmas season with your family and I hope I see you during the holidays. With love and friendship, Charlotte W.

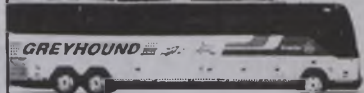
Happy Birthday to my Dad, Harry McKenzie on Dec. 7, 2000. I wish you happiness and enjoy your special day. From your daughter in Chisasibi, Lucie P. and from your son-in-law, Martin P. I will always think of you on your day. With love always.

Happy Birthday to our grand-daughter, Lyric Moses. Have fun on your third birthday on December 4th. Love, Grandma and Grandpa Oblin.

I would like to say Happy Birthday to a special person in my life Jonathan Cheezo, his birthday will be on November 30th. I hope you have fun on your birthday. I wish I was there to celebrate it with you. Well, you'll get your birthday gift when I come back for the Christmas holidays. Love Always Andrea xox

I would like to wish a Happy Belated Birthday to someone special in my life, my Fiance Wasesguin Gunner, he celebrated his birthday on Nov. 16/00. I just wanted to let you know that you are very special to me and I love you dearly. Love, Carole K.

Belated 3rd birthday greetings going out to our adorable and beautiful, but sometimes mischievous grand-daughter, Serenitee Neeposh, on November 24th,



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If applying in Montreal or Ottawa, please respond to Carol Rennick, Senior Operations Manager, 265 Catherine St., Ottawa, Ontario K1R 7S5. Fax: (613) 238-6964.

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## CLASSIFIEDS

2000. Just want to let you know how much we love you and whenever you want to sleep over with grandma and grandpa, you are always welcome to do so. We also want to wish you a very very Merry Christmas and a Happy New Year!! Don't forget to be a good girl or Santa will not fill your stocking. Lots of hugs & kisses, Grandma Kathleen & Grandpa Rene

### 300 - Personals

We want to wish a very Happy x-mas and New Years to the Scott family in Fort Albany, Ont. and to the Chemaganish Family in Kawawachikamach, Qc. Love always, Frank & Minnie, George, John, Amy.

We would like to congratulate my sister, Sonia Jimikin and to my future brother in law, Michel Shecapio on their engagement on Nov.20/00. We wish you all the best. Sonia, I know you will make a beautiful bride. Love & friendship, Celina & Joseph.

I wish to congratulate my son Clayton Saganash who won the pageant "Little Mr. Waswanipi 2000" on National Children's Day celebration here in Waswanipi. I'm proud of you Clayton. You are a very good singer. With love always, Mommy.

We would like to wish our parents Matthew and Emma Wapachee and Kenny and Madeleine Jolly a Very Merry Christmas...May the good Lord bless you all the happiness that you ball deserve and Joy and most of all Love. We love all so dearly, Joseph, Brenda-Rose and the three beautiful girls - Valerieesh, Shelia (Patricia) and last but not least the tiny one Tara-Lynnsh (Nem.)

We would like to take this opportunity to wish our beautiful angels Valerie, Patricia and Baby Tara-Lynn a full of Happiness, Laughter and Love for Christmas and throughout the year...Our most precious gift we ever had for Christmas is three wonderful daughters being part of our lives...It's such a wonderful gift from God. We love you so much...Love always: Mommy and Daddy (Brenda-Rose & Joseph) (P.S. Valerie be nice to every body out there, you never know you could be giving Santa a finger, so you know what happens if you do...Luv ya) Christmas greetings going out to our friends out there: Temyra Jolly,

Cameron Pash, Felix Sutherland, Kyle Jolly and we would like to wish the little ones a Merry 1st Christmas: Jacie Ryanne J. Wapachee, Christie C.S., Julian W. Louttit and Micheline W. Georgekish... Be good kids cause Santa is watching!!! Let's just hope we all get what we wanted for Christmas...(pretending Santa doesn't see what were doing (Valerie's advice)) Merry Christmas!!! Friends: Valerieesh, Patricia and Tara-Lynnsh (Nemaska)

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also dearly, Joseph, Brenda-Rose and the three beautiful girls - Valerieesh, Shelia (Patricia) and last but not least the tiny one Tara-Lynnsh (Nem.)

This is to wish a Very Merry 1st Christmas to our sweet and adorable granddaughter Yasmine Sumner Raine Lafond. We want to let you know that you are loved very much and this Christmas being your first we want to give you all our love. Enjoy your time with grandma Pamela in Chisasibi. Hugs & Kisses: Grandma Kathleen & Grandpa Rene.

We would like to take this opportunity to wish our beautiful angels Valerie, Patricia and Baby Tara-Lynn a full of Happiness, Laughter and Love for Christmas and throughout the year...Our most precious gift we ever had for Christmas is three wonderful daughters being part of our lives...It's such a wonderful gift from God. We love you so much...Love always: Mommy and Daddy (Brenda-Rose & Joseph) (P.S. Valerie be nice to every body out there, you never know you could be giving Santa a finger, so you know what happens if you

do...Luv ya) Christmas greetings going out to our friends out there: Temyra Jolly, Cameron Pash, Felix Sutherland, Kyle Jolly and we would like to wish the little ones a Merry 1st Christmas: Jacie Ryanne J. Wapachee, Christie C.S., Julian W. Louttit and Micheline W. Georgekish... Be good kids cause Santa is watching!!! Let's just hope we all get what we wanted for Christmas...(pretending Santa doesn't see what were doing (Valerie's advice)) Merry Christmas!!! Friends: Valerieesh, Patricia and Tara-Lynnsh (Nemaska) mail

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*Maude*

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*Joanne Robertson*

wish a very Merry Christmas

and the best New Year ever

*E. Webb  
Family*

to everyone in the

Cree Nation of Eeyou Estchee

*Flora*

*A. Webb*

*Jennifer*

SANTA  
CLAUS

*Laron*

LINDA